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THE UNITY OF GOD.

MR. CLAUDE G. MONTEFIORE, in his article on "Unitarianism and Judaism," in the January number of the REVIEW, says: "I believe that we Jews have much to learn from you (Unitarians). We have to learn that the doctrine of the Unity has, if I may say so, somewhat different opposites and somewhat different implications to those of fifteen centuries ago. The Unity of God means more than that there is one God only. It means more than that there is, and has ever been, but a single divine self-consciousness. Take one of these additional meanings as an example. If the One God either is, or can be, subject to localized conditions of space, then to the modern mind he is still, in the highest sense of the word, not truly One."

May I be pardoned for pointing out that we need not learn this doctrine of the Unity from Unitarianism, and that it is not only to the modern mind that a deity "subject to localized conditions of space" is abhorrent? In Maimonides' *Guide of the Perplexed*, Friedländer's translation, vol. I, p. 182, occurs this passage: "It is quite clear that there is no relation between God and time or space;" and in the same volume, on p. 206: "The same is the case when we say God is the First to express that he has not been created; the term 'First' is decidedly inaccurate, for it can in its true sense only be applied to a being that is subject to the relation of time."

We may have much to learn from Unitarianism; but as to "the doctrine of the Unity," it is doubtful whether Unitarianism can put the matter in truer or clearer words than it is set forth on p. 207 of the same volume: "We use 'One' in reference to God to express that there is nothing similar to him, but we do not mean to say that an attribute of unity is added to his essence."

CYRUS L. SULZBERGER.

NEW YORK, Jan. 21, 1897.